



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

PAPERS OF THE AMERICAN SCHOOL OF CLASSICAL  
STUDIES AT ATHENS.

A SACRIFICIAL CALENDAR FROM THE EPAKRIA.

[PLATE XVI.]

In the excavations at Koukounari, in the Attic Epakria, a report of which will be given in the *Fourteenth Annual Report of the American School of Classical Studies at Athens*, we had the good fortune to find at the end of the first half-hour of work an important inscription.

This is cut on a *stele* of Pentelic marble, in letters averaging .006 m. in height. Beta runs up to a height of .008 m., while Omicron is only .004 m. high. The extra height of Beta is doubtless due to the fact that only so could it well be cut without making mere breaks in the place of the two loops.

The *stele* was inscribed on both sides, but only on the side which we found turned downward and resting on a large threshold, and which is here represented, could anything be read. A few traces of letters on the other side, from which with some probability the word *οἷς* may be made out, and some price-marks, show that the same subject was treated on that side.

The side here given contains parts of fifty-six lines, although the first line affords only two letters. How much of the stone is broken off above and below cannot be told. At the sides the original edge is preserved, so that we know that the taper of the *stele* was very slight, giving a breadth at the bottom of the pavement of .49 m. and at the top of .485 m. The length is .60 m. The thickness varies between .10 m. and .06 m. being thinner at the top and toward the right, so that there is a distinct slope toward the right upper corner when the stone is laid on the table for reading. There is a break on the right at the top, leaving a gap which ends with the 21st line, the 22d line being entire at the end. At the 4th line the gap is 1.05 m. wide. Toward the bottom



30

τετάρτης τριμήνο Μουνιχῶνος υνα IC  
 - - - - -]η αἰξ ΔΤΤ Ξκροφοριῶνος πρὸ Ξκίρων Ὑττηνίῳ τὰ ὥρα[ε-  
 - - - - -]ειον ΔΤΤ (?) α οἷς ΔΤΤ Κοροτρόφῳ χοῖρος ΤΤΤ ιερῶσυνα ΤΤΤ  
 - - - - -]τετάρτης Τριτοπατρῆσιν οἷς ιερῶσυνα ΤΤ Ἀκάμασιν  
 τριμήνο Μο]νιυχῶνος οἷς ΔΤΤ ιερῶσυνα ΤΤ  
 Διὸ ἀποτροπ[αίω αἰξ ΔΤΤ τάδε τὸ ἔτερον ἔτος προτέρα δραμοσύνη Ἑκατ-  
 - - - - -]οἷς ΔΤΤ ομβαιῶνος Ἀθηναίᾳ Ἑλλησιδὶ βῆς ΠΔΔΔΔ  
 - - - - -]νε οἷς ΔΤΤ οἷς τρεῖς ΔΔΔΤΤΤ χοῖρος ΤΤΤ ιερῶσυνα ΠΤ[- -  
 πρώτης τριμῆ(?)ν[ο] Κοροτρόφῳ οἷς ΔΤ χοῖρος ΤΤΤ ιερῶσυνα Τ [- -  
 - - - - -]

35

- - - - -]οσ[ ] νη τάδε τὸ ἔτερον ἔτος θύεται μετὰ Εὐβουλον ἀρχ[ο-  
 δευτέρας τριμήνο Πιανοβιῶνος ντα Τετραπολεῦσι ὑστέρα δραμοσύνη  
 - - - - -]β[οῦς ΠΔΔΔΔ Ἑκατομβαιῶνος Ἀθηναίᾳ Ἑλλησιδὶ οἷς ΔΤ-  
 τρίτης τριμήνο Γαμηλιῶνος Κοροτρόφῳ χοῖρος ΤΤΤ ιερῶσυνα ΤΙC  
 - - - - -]δῶ ὑς κύουσα ΔΔ Μεταγεινῶνος Ἑλεουσινᾳ βῆς ΠΔΔΔΔ  
 τετάρτης τριμήνο Μουνιχῶνος Κόρη κριὸς ΔΤΤ χοῖροι τρεῖς ΠΤΤΤΤ ιερῶ[σ-  
 - - - - -]Νύμφα Εὐει αἰξ ΔΤΤ υνα ΠΤΙΙΙC ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 ιερῶσυνα(?) - - - - -] Κοροτρόφῳ οἷς ΔΤ ιερῶσυνα Τ  
 - - - - -]ψ κριὸς ΔΤΤ Διὸ ἀνθαλεῖ οἷς ΔΤΤ ιερῶσυνα ΤΤ  
 - - - - -]αἰξ ΔΤΤ Ἀνθεστηριῶνος Ἑλεουσινᾳ ὑς κύουσα ΔΔ  
 - - - - -]η κριὸς ΔΤΤ ιερῶσυνα ΤΙΧλόη παρὰ τὰ Μειδιλου ὑς κύου[σα  
 - - - - -]ουβιάτῳ αἰξ ΔΤΤ ΔΔ ιερῶσυνα Τ ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 - - - - -]οἷς ΔΤΤ Ξκροφοριῶνος πρὸ Ξκίρων Γαλώ κριὸς Δ[ΤΤ  
 - - - - -]ολε οἷς ΔΤ ιερῶσυνα ΤΤ φρέατος ΠΤ Τριτοπατρῆσιν  
 - - - - -]νος τράπεζα Τ  
 - - - - -]οἷς ΔΤΤ Τρικορνυθῶ τάδε ὅσα ἐτη πρώτης τριμήνο  
 Ἀθηναίᾳ Ἑλλω]τίδι χοῖρος ΤΤΤ Μεταγεινῶνος Ἡρ[α] βοῦς ΠΔΔΔΔ οἷς ΔΤ  
 - - - - -] [- - - - -] Κουροτρόφῳ

40

- - - - -]οσ[ ] νη τάδε τὸ ἔτερον ἔτος θύεται μετὰ Εὐβουλον ἀρχ[ο-  
 δευτέρας τριμήνο Πιανοβιῶνος ντα Τετραπολεῦσι ὑστέρα δραμοσύνη  
 - - - - -]β[οῦς ΠΔΔΔΔ Ἑκατομβαιῶνος Ἀθηναίᾳ Ἑλλησιδὶ οἷς ΔΤ-  
 τρίτης τριμήνο Γαμηλιῶνος Κοροτρόφῳ χοῖρος ΤΤΤ ιερῶσυνα ΤΙC  
 - - - - -]δῶ ὑς κύουσα ΔΔ Μεταγεινῶνος Ἑλεουσινᾳ βῆς ΠΔΔΔΔ  
 τετάρτης τριμήνο Μουνιχῶνος Κόρη κριὸς ΔΤΤ χοῖροι τρεῖς ΠΤΤΤΤ ιερῶ[σ-  
 - - - - -]Νύμφα Εὐει αἰξ ΔΤΤ υνα ΠΤΙΙΙC ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 ιερῶσυνα(?) - - - - -] Κοροτρόφῳ οἷς ΔΤ ιερῶσυνα Τ  
 - - - - -]ψ κριὸς ΔΤΤ Διὸ ἀνθαλεῖ οἷς ΔΤΤ ιερῶσυνα ΤΤ  
 - - - - -]αἰξ ΔΤΤ Ἀνθεστηριῶνος Ἑλεουσινᾳ ὑς κύουσα ΔΔ  
 - - - - -]η κριὸς ΔΤΤ ιερῶσυνα ΤΙΧλόη παρὰ τὰ Μειδιλου ὑς κύου[σα  
 - - - - -]ουβιάτῳ αἰξ ΔΤΤ ΔΔ ιερῶσυνα Τ ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 - - - - -]οἷς ΔΤΤ Ξκροφοριῶνος πρὸ Ξκίρων Γαλώ κριὸς Δ[ΤΤ  
 - - - - -]ολε οἷς ΔΤ ιερῶσυνα ΤΤ φρέατος ΠΤ Τριτοπατρῆσιν  
 - - - - -]νος τράπεζα Τ  
 - - - - -]οἷς ΔΤΤ Τρικορνυθῶ τάδε ὅσα ἐτη πρώτης τριμήνο  
 Ἀθηναίᾳ Ἑλλω]τίδι χοῖρος ΤΤΤ Μεταγεινῶνος Ἡρ[α] βοῦς ΠΔΔΔΔ οἷς ΔΤ  
 - - - - -] [- - - - -] Κουροτρόφῳ

45

- - - - -]οσ[ ] νη τάδε τὸ ἔτερον ἔτος θύεται μετὰ Εὐβουλον ἀρχ[ο-  
 δευτέρας τριμήνο Πιανοβιῶνος ντα Τετραπολεῦσι ὑστέρα δραμοσύνη  
 - - - - -]β[οῦς ΠΔΔΔΔ Ἑκατομβαιῶνος Ἀθηναίᾳ Ἑλλησιδὶ οἷς ΔΤ-  
 τρίτης τριμήνο Γαμηλιῶνος Κοροτρόφῳ χοῖρος ΤΤΤ ιερῶσυνα ΤΙC  
 - - - - -]δῶ ὑς κύουσα ΔΔ Μεταγεινῶνος Ἑλεουσινᾳ βῆς ΠΔΔΔΔ  
 τετάρτης τριμήνο Μουνιχῶνος Κόρη κριὸς ΔΤΤ χοῖροι τρεῖς ΠΤΤΤΤ ιερῶ[σ-  
 - - - - -]Νύμφα Εὐει αἰξ ΔΤΤ υνα ΠΤΙΙΙC ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 ιερῶσυνα(?) - - - - -] Κοροτρόφῳ οἷς ΔΤ ιερῶσυνα Τ  
 - - - - -]ψ κριὸς ΔΤΤ Διὸ ἀνθαλεῖ οἷς ΔΤΤ ιερῶσυνα ΤΤ  
 - - - - -]αἰξ ΔΤΤ Ἀνθεστηριῶνος Ἑλεουσινᾳ ὑς κύουσα ΔΔ  
 - - - - -]η κριὸς ΔΤΤ ιερῶσυνα ΤΙΧλόη παρὰ τὰ Μειδιλου ὑς κύου[σα  
 - - - - -]ουβιάτῳ αἰξ ΔΤΤ ΔΔ ιερῶσυνα Τ ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 - - - - -]οἷς ΔΤΤ Ξκροφοριῶνος πρὸ Ξκίρων Γαλώ κριὸς Δ[ΤΤ  
 - - - - -]ολε οἷς ΔΤ ιερῶσυνα ΤΤ φρέατος ΠΤ Τριτοπατρῆσιν  
 - - - - -]νος τράπεζα Τ  
 - - - - -]οἷς ΔΤΤ Τρικορνυθῶ τάδε ὅσα ἐτη πρώτης τριμήνο  
 Ἀθηναίᾳ Ἑλλω]τίδι χοῖρος ΤΤΤ Μεταγεινῶνος Ἡρ[α] βοῦς ΠΔΔΔΔ οἷς ΔΤ  
 - - - - -] [- - - - -] Κουροτρόφῳ

50

- - - - -]οσ[ ] νη τάδε τὸ ἔτερον ἔτος θύεται μετὰ Εὐβουλον ἀρχ[ο-  
 δευτέρας τριμήνο Πιανοβιῶνος ντα Τετραπολεῦσι ὑστέρα δραμοσύνη  
 - - - - -]β[οῦς ΠΔΔΔΔ Ἑκατομβαιῶνος Ἀθηναίᾳ Ἑλλησιδὶ οἷς ΔΤ-  
 τρίτης τριμήνο Γαμηλιῶνος Κοροτρόφῳ χοῖρος ΤΤΤ ιερῶσυνα ΤΙC  
 - - - - -]δῶ ὑς κύουσα ΔΔ Μεταγεινῶνος Ἑλεουσινᾳ βῆς ΠΔΔΔΔ  
 τετάρτης τριμήνο Μουνιχῶνος Κόρη κριὸς ΔΤΤ χοῖροι τρεῖς ΠΤΤΤΤ ιερῶ[σ-  
 - - - - -]Νύμφα Εὐει αἰξ ΔΤΤ υνα ΠΤΙΙΙC ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 ιερῶσυνα(?) - - - - -] Κοροτρόφῳ οἷς ΔΤ ιερῶσυνα Τ  
 - - - - -]ψ κριὸς ΔΤΤ Διὸ ἀνθαλεῖ οἷς ΔΤΤ ιερῶσυνα ΤΤ  
 - - - - -]αἰξ ΔΤΤ Ἀνθεστηριῶνος Ἑλεουσινᾳ ὑς κύουσα ΔΔ  
 - - - - -]η κριὸς ΔΤΤ ιερῶσυνα ΤΙΧλόη παρὰ τὰ Μειδιλου ὑς κύου[σα  
 - - - - -]ουβιάτῳ αἰξ ΔΤΤ ΔΔ ιερῶσυνα Τ ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 - - - - -]οἷς ΔΤΤ Ξκροφοριῶνος πρὸ Ξκίρων Γαλώ κριὸς Δ[ΤΤ  
 - - - - -]ολε οἷς ΔΤ ιερῶσυνα ΤΤ φρέατος ΠΤ Τριτοπατρῆσιν  
 - - - - -]νος τράπεζα Τ  
 - - - - -]οἷς ΔΤΤ Τρικορνυθῶ τάδε ὅσα ἐτη πρώτης τριμήνο  
 Ἀθηναίᾳ Ἑλλω]τίδι χοῖρος ΤΤΤ Μεταγεινῶνος Ἡρ[α] βοῦς ΠΔΔΔΔ οἷς ΔΤ  
 - - - - -] [- - - - -] Κουροτρόφῳ

55

- - - - -]οσ[ ] νη τάδε τὸ ἔτερον ἔτος θύεται μετὰ Εὐβουλον ἀρχ[ο-  
 δευτέρας τριμήνο Πιανοβιῶνος ντα Τετραπολεῦσι ὑστέρα δραμοσύνη  
 - - - - -]β[οῦς ΠΔΔΔΔ Ἑκατομβαιῶνος Ἀθηναίᾳ Ἑλλησιδὶ οἷς ΔΤ-  
 τρίτης τριμήνο Γαμηλιῶνος Κοροτρόφῳ χοῖρος ΤΤΤ ιερῶσυνα ΤΙC  
 - - - - -]δῶ ὑς κύουσα ΔΔ Μεταγεινῶνος Ἑλεουσινᾳ βῆς ΠΔΔΔΔ  
 τετάρτης τριμήνο Μουνιχῶνος Κόρη κριὸς ΔΤΤ χοῖροι τρεῖς ΠΤΤΤΤ ιερῶ[σ-  
 - - - - -]Νύμφα Εὐει αἰξ ΔΤΤ υνα ΠΤΙΙΙC ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 ιερῶσυνα(?) - - - - -] Κοροτρόφῳ οἷς ΔΤ ιερῶσυνα Τ  
 - - - - -]ψ κριὸς ΔΤΤ Διὸ ἀνθαλεῖ οἷς ΔΤΤ ιερῶσυνα ΤΤ  
 - - - - -]αἰξ ΔΤΤ Ἀνθεστηριῶνος Ἑλεουσινᾳ ὑς κύουσα ΔΔ  
 - - - - -]η κριὸς ΔΤΤ ιερῶσυνα ΤΙΧλόη παρὰ τὰ Μειδιλου ὑς κύου[σα  
 - - - - -]ουβιάτῳ αἰξ ΔΤΤ ΔΔ ιερῶσυνα Τ ἀλφίτων ἐκτεὺς ΙΙΙΙ οἶνο χῶ[ς  
 - - - - -]οἷς ΔΤΤ Ξκροφοριῶνος πρὸ Ξκίρων Γαλώ κριὸς Δ[ΤΤ  
 - - - - -]ολε οἷς ΔΤ ιερῶσυνα ΤΤ φρέατος ΠΤ Τριτοπατρῆσιν  
 - - - - -]νος τράπεζα Τ  
 - - - - -]οἷς ΔΤΤ Τρικορνυθῶ τάδε ὅσα ἐτη πρώτης τριμήνο  
 Ἀθηναίᾳ Ἑλλω]τίδι χοῖρος ΤΤΤ Μεταγεινῶνος Ἡρ[α] βοῦς ΠΔΔΔΔ οἷς ΔΤ  
 - - - - -] [- - - - -] Κουροτρόφῳ

of the gap it becomes easy to supply missing letters. On the left side, although the edge of the stone remains, there is a surface break of varying width running down the whole length. It is .06 m. wide at the 7th line, .115 m. at the 47th, .09 m. at the 52d. A maximum of twelve letters is missing where this gap is widest; but as the inscription is not cut *stoichedon*, there is in most cases a choice ranging between nine letters and twelve. The inscribed surface of the stone is .39 m. broad at the 23d line and .40 m. broad at lines 52–54.

A curious feature of the inscription is that it is divided very unevenly into two columns, the right-hand column being about double the width of the left-hand column. Furthermore, the columns overlap somewhat, and some lines look as if they ran continuously across the stone, there being absolutely no intervening space between the last letter of the first column line and the first letter of the second column line.

The right-hand column may practically be read entirely. The left-hand column is more difficult to restore than might be expected with the help afforded by the other column. But even here a good deal may be provisionally supplied. ]ουβάτωφ, in line 50, is especially tantalizing.

*Restorations, Column 1.*

2. π]ρακτήριος is used as an epithet of Τύχη, Aesch. *Suppl.*, 523.

4 ff. τρίτης, which entails the following month names, was suggested by τετάρτης, 20. But, as at 27–29 a quarter is omitted in the enumeration, the restoration is not certain. It fills the space, however, better than δευτέρας, with the month names of the second quarter.

25. τρίτη is given simply as one way of filling the space.

26. 'Απόλλωνι<sup>1</sup> is demanded by the space, whereas in 34 there is room only for Δί or τῶ.

39. δραμοσύνη is probable, but we know next to nothing of the connection at this point.

52. Διὶ Εὐβ]ολεῖ would naturally be supplied, except that it would not fill the whole space.

55. 'Αθηναία 'Ελλω]τίδι seems the only proper restoration.

<sup>1</sup> Ἀποτρόπαιος as epithet of Apollo, Ar. *Vesp.* 161; Av. 61; Plut. 359, 854.

## Column 2.

5. *μυστηρίων* is corroborated by its connection with *Βοηδρομιώνος*.

13, 15. *οἷς ΔΕ* is selected simply as one way of filling up the space.

17. *Γῆ ἐπὶ τῷ* is somewhat crowded, but as *Γῆ* appears in 13 with this epithet, and as she was essentially a mantic divinity (Cf. Aesch. *Eum.*, 2, *τὴν πρωτόμαντιν Γαίαν*), the reading may well stand. It is also difficult to get a name shorter than *Γῆ*.

19, 20. The difficulty of supplying the five or six missing letters at the end of 19 is increased by the fact that the clear NE at the beginning of 20 seem cut with the point of a knife, mere scratches, while X, given as the next letter, is quite doubtful.

The first line which is really of account (line 2), with the help of line 23, tells us that the demarch of the Marathonians sacrifices something. We soon see that we have a series of offerings to divinities with prices and certain specified dates. All the Attic months except Maimakterion are mentioned.<sup>2</sup> The year is divided into quarters (*τρίμηνοι*). At lines 34 and 40 there is a division of the sacrifices into *τὸ ἕτερον ἔτος, προτέρα δραμοσύνη* and *τὸ ἕτερον ἔτος, ὑστέρα δραμοσύνη*. The word *δραμοσύνη*, so far as I know, is not used elsewhere. It is probably a ritualistic term, and may be translated "course."<sup>3</sup> *τὸ ἕτερον ἔτος* probably means "the alternate year." The "first course" is to begin at once, and the "second course" the next year, and they are to alternate.<sup>4</sup>

The first question in regard to the inscription is whether it is a sacrificial calendar of offerings to be made, or a record of offerings already made. The minute account, descending to such

<sup>2</sup> We have in line 51 the settlement of the date of the festival called Skira, in the month Skirophorion, which calls for a correction of Liddell and Scott (*Lex.*, 7th ed., s. v. *Σκίρα*), and of Mommsen, *Heortologie*, p. 287 ff., which put it in Pyanepsion.

<sup>3</sup> It is probably derived from *δράω*. With the same right as that by which we have from the stem  $\sqrt{\text{πραγ}}$  *πράγμα* and *πολυπραγμοσύνη*, we may have from  $\sqrt{\text{δρα}}$  *δρα δραμοσύνη* as well as *δράμα*.

<sup>4</sup> In the inscription from Cos in *Jour. of Hell. Studies*, ix, p. 328, we have three times (at lines 10, 14 and 22), after one provision for sacrifice, another offering prescribed with the phrase *τὸ δὲ ἄρερον ἔτος*.

details as half obols, and the indicative mode of the verbs, make it look at first sight as if we had one of those accurate Attic accounts of expenditures so well known from the Corpus.<sup>5</sup> But in spite of this there seems no reason to take it as anything else than one of those sacrificial calendars, of which there were a great number at Athens, mentioned by Lysias in the oration against Nicomachus, as well known.<sup>6</sup> Such calendars must have been common enough at every place where sacrifice was made on a large scale. We have several fragments of such calendars from various places. Notable are the following:<sup>7</sup>

Fragments from Myconus, Dittenberger, *Sylloge*, No. 373.

Fragments from Cos, *Jour. of Hell. Studies*, vol. ix, p. 323 ff.

*CIA.* i, 4, 5. 533, 534. ii<sup>1</sup>, 610, 631, 632. iii<sup>1</sup>, 77.

*Inscr. in Brit. Mus.*, i, 73.

The general similarity of the whole group makes it difficult to separate any of them as belonging to a different class. The indicative mode is used in the Cos and Myconus calendars, interspersed among the greater bulk of imperatives and infinitives. A sum of twenty drachmas for victims is mentioned in the Myconus calendar, and in *CIA.* ii<sup>1</sup>, 610 and 631, the prices are given with much the same minuteness of detail as here.

In this inscription, *ὡς γέγραπται* of line 15, looks like a provision to which conformity is to be exacted. Similarly in the Cos calendar stands 'Ρέα δῖς κυεύσα καὶ ἱερὰ ὅσαπερ τοῦ Πεδαιγεινίου γέγραπται.

The following is a list of the divinities to whom offerings are made:

Ἀθηναίᾳ Ἑλλωτίδι.

Ἀκάμασιν.

Ἀχαίᾳ.

Γαλίῳ.

Γῆ.

Γῆ ἐγ γύαις.

Γῆ ἐν Κυνοσούρᾳ.

Γῆ ἐπὶ τῷ μαντείῳ.

<sup>5</sup> *E. g.*, *CIA.* ii<sup>2</sup>, 835, 836.

<sup>6</sup> *Lys.*, xxx. 17. Θύειν τὰς θυσίας ἐκ τῶν κύρβεων καὶ τῶν στηλῶν κατὰ τὰς συγγραφάς.

<sup>7</sup> *Cf.* J. PROT, *Fasti Graecorum Sacri*.

Δαίρα.  
 Διὶ ἀνθαλεῖ.  
 Διὶ ὀρίφ.  
 Διὶ ὑπάτφ.  
 Ἐλευσινία.  
 Ἡρα.  
 Ἡρφ.  
 Τῷ Ἡρφ.  
 Ἡρφ Φηραίφ.  
 Ἡρφ παρὰ τὸ Ἑλλώτιον.  
 Ἡρφ ἐν . ρασιλεία.  
 Ἡρωνή.  
 Ἰόλεφ.  
 Κόρη.  
 Κοροτρόφῃ.  
 Μοίραις.  
 Νεανία.  
 Νύμφῃ Εὐεῖ.  
 Τελετῇ.  
 Τριτοπατρεῦσι.  
 Ὑττηνίφ.  
 Χλόη παρὰ τὰ Μειδύλου.  
 ]ολεῖ.  
 ]ουβάτφ.  
 ]παρὰ τὸν πύργον.  
 ]παρὰ τὸ Ἡράκλειον.  
 ]παρὰ τὸ Ἐλευσίνιον.  
 ]τῷ ἐν Κυνοσοῦρα.  
 ]ἐν ἀγορᾷ.  
 Ἀπ]οτροπαίφ.  
 Π]ρακτηρίφ.

It will be seen at once that the main interest of the inscription lies in its large number of interesting and unusual names. Some of them, so far as I have been able to ascertain, do not occur elsewhere. Such are :

Ζεὺς ἀνθαλεύς.  
 Γῇ ἐγ γύαις.



Νεανίας.

Νύμφη Εὐίς.

Ἦρωσ Φηραῖος.

Γάλιος.

Ἀνθαλεύς presents Zeus apparently in the rôle of a farmer, which fits well the rurality in which the whole inscription is steeped. Γῇ ἐγ γύαις, a phrase comparable to Διόνυσος ἐν Λίμναις, is another case in point. Εὐίς is easily seen to be derived from the Bacchic cry, but who is Νεανίας? Γάλιος and Ἦρωσ Φηραῖος are equally obscure. Possibly some light may come on the latter name from the fact that Artemis had the surname Φηραία at Argos and Sicyon.<sup>8</sup> There is also a quaint doubling of some persons. Ἀκάμαντες seems unheard of. Perhaps it is equivalent to Ἀκαμάντιδαι. Τριτοπατρεῖς is less striking, as we have the plural in CIA. II<sup>2</sup>, 1062.<sup>9</sup> But Cicero<sup>10</sup> speaks of Tritopatreus as the brother of Dionysus and Eubouleus. Is it possible that Δαφνηφόροι, in line 38, is a similar plural for Apollo and one or more doubles? In that case the dative might be explained on the supposition of the omission of the mention of the victim, as in line 4 after τράπεζα, and in 32 after οἷς, the price is omitted, perhaps by carelessness of the stone-cutter.

Ἑλλωτίς, as an epithet of Athena, has a flavor of antiquity. It carries us back at least as far as the Phœnicians. It was a name of Europa<sup>11</sup> as Ἑλλώτια was the name of a festival in Crete.<sup>12</sup> It was also the old name of Gortyna in Crete.<sup>13</sup> The same may be said of Ὑττήμιος, for Ὑττηνία was the ancient name of the Marathonian Tetrapolis.<sup>14</sup> Ἀχαία, as an epithet of Demeter, the "mourning mother," and Δαίρα, as an epithet of Persephone,<sup>15</sup> are at least rare. The same may also be said of Κουροτρόφος as a substantive, although it is common enough as an epithet of Ge,<sup>16</sup>

<sup>8</sup> PAUS., II, 23, 5.

<sup>9</sup> Mitt. Deutsch. Arch. Inst. Athen, IV (1879), p. 287.

<sup>10</sup> De Nat. Deorum, III, 53.

<sup>11</sup> Et. Mag., s. v. Ἑλλωτίς.

<sup>12</sup> HESYCHIUS, s. v. Ἑλλωτίς.

<sup>13</sup> STEPH. BYZ., s. v. Γόρτυν.

<sup>14</sup> Ibid., s. v. Τετράπολις. See W. GURLITT, De Tetrapoli Attica.

<sup>15</sup> Persephone appears again under her usual name, Κόρη, and Demeter probably under the name Ἐλευσινία and Χλόη, if not under Κουροτρόφος.

<sup>16</sup> PAUS., I, 22, 3. AR. Thes., 299. SOLON, Frag., 48 (Bergk).

and later, perhaps, of Demeter.<sup>17</sup> In *CIA.* II, 481, line 59, it is indeed used substantively referring to Ge.

The designation *Χλόη παρὰ τὰ Μειδύλου*<sup>18</sup> reminds one of similar designations of locality in the inscription given in *Eph. Arch.*, B'. p. 362: *πρὸς τῷ Μύρμηκι* and *πρὸς τῷ ἀνδροφόνῳ Κώνῳ*. It belongs to a community where everybody knew everybody else.

*Τελετή*, the daughter of Dionysus and Nicaea,<sup>19</sup> is, if not old, an unusual figure.

There is another list of names that is redolent of Marathon. *ὁ δήμαρχος ὁ Μαραθωνίων*, twice repeated, would be enough. But we have also :

Τρικόρυνθος.  
Τετραπολεῖς.  
Τὸ Ἡράκλειον.  
Ὑππηῖος.  
Ἑλλωτίς.  
Ἐν Κυνοσούρα.  
Ἰόλεως.

The Herakleion is probably the identical Herakleion mentioned by Herodotus (VI, 108, 116) as the place where the Athenians awaited the attack of the Persians. *Ὑππηῖα* was, as we have already seen, the ancient name of the Marathonian Tetrapolis. The first explanation of the word *Ἑλλωτίς*, given by the scholiast to Pindar, *Ol.* XIII, 56, is *τὴν προσηγορίαν ταύτην ἐσχηκέναι φασὶ τὴν Ἀθηνᾶν ἀπὸ τοῦ ἐν Μαραθῶνι ἔλους ἔνθα ἴδρυται*.<sup>20</sup> That *Κυνοσούρα* is the point closing in the bay of Marathon on the northeast seems in this connection more than possible. Iolaus is prominent enough in the *Heracleidae* of Euripides, where in the plain of Marathon he defends the persecuted children of

<sup>17</sup> *CIA.* III, 372, 373. Inscriptions on chairs in the Theatre of Dionysus at Athens.

<sup>18</sup> *παρὰ* with the acc. in this phrase, and in *παρὰ τὸν πύργον*, *παρὰ τὸ Ἑλλώτιον*, *παρὰ τὸ Ἡράκλειον* and *παρὰ τὸ Ἐλευσίσιον*, which are similar examples of designating position, seems to prove that the distinction between *παρὰ* with acc. and *παρὰ* with dat., on which lexicographers are fond of insisting, is somewhat fanciful.

<sup>19</sup> NONNUS, XLVIII, 886. See *Τελετή* on a relief in Bötticher, *Baumkultus der Hellenen*, Fig. 48. Athenian Central Museum, No. 1890.

<sup>20</sup> *Et. Mag.*, s. v. *Ἑλλωτίς*.

Heracles. In fact, that plain was so associated with Heracles<sup>21</sup> and his train that, according to the scholiast to Soph. *O. C.* 701, the Spartans saved the Tetrapolis in their invasions of Attica during the Peloponnesian War, διὰ τοὺς Ἡρακλείδας. The temptation is strong to bring παρὰ τὸν πύργον also into connection with the foundations in the middle of the plain of Marathon now known as the πύργος. But it is better not to weaken a strong case with mere possibilities.

Was our stone, then, set up originally in the Marathonian plain and afterwards brought up to the place where we found it? At first glance it almost seems as if it must be so. And yet so strong is the presumption that a large *stèle* remains where it is set up, that it seems necessary to account if possible for its original presence here. Perhaps Milchhöfer's theory, that here lay Hecale,<sup>22</sup> is correct. In that case we have a centre for sacrifice for all the demes lying round about. For Plutarch (*Thes.*, xiv.) says: "Ἔθουσι γὰρ Ἑκαλήσιον οἱ περίξ ἄνθρωποι συνιόντες Ἑκάλῳ Διὶ καὶ τὴν Ἑκάλῃ ἐτίμων. This case of other demes sharing in the sacrifices of the deme of Hecale is characterized thus by Stengel in Müller's *Handbuch*, v. 3, p. 83: "Eine seltene Ausnahme ist es dass andere ganze Demeen sich betheiligen." Now, if any demes were to share sacrifices with a deme that lay at Koukounari, the most natural candidate for such communion was the Marathonian Tetrapolis. It is just about two hours' walk from either the northern or the southern part of the Marathonian plain to this point. In fact, from Vrana it is not more than an hour and a half. The inscription itself is singularly tantalizing on the point of locality. Line 2 says that the demarch of the Marathonians is to sacrifice ἐν—but just what we wish to know is broken off. Again, in line 23, when we think the same chance is coming again, the phraseology is changed just at the critical point, and it

<sup>21</sup> PAUS. I, 32, 4. Μαραθῶνιοι φάμενοι πρώτοις Ἑλλήνων σφίσιν Ἡρακλέα θεὸν νομισθῆναι. The association of Heracles and Athene Hellotis suggests that Heracles, who came to Athens with such popularity in early times as to have several temples, and to become the prominent figure in the old poros gable sculptures, came from Marathon, where he was brought to shore by the Phœnicians. This is quite as likely as an advent from Corinth.

<sup>22</sup> *Demenordnung des Kleisthenes*, p. 21 f. For a contrary view see LOEPER, *Mith.*, 1892, p. 384 f.

is now *θύει Ἡρῶ ἐν*. What is still more disappointing is that the name which follows is an entirely unknown one, *.ρασιλεία*, with one letter lacking at the beginning (perhaps *Φρασιλεία*).

Our *stele* does indeed contain allusions to some sacrifices that were actually performed in the Tetrapolis. *Τρικορυνθοῖ*, in line 54, must be taken as a locative, since the datives of the second declension throughout the inscription end in *φ*.<sup>23</sup> But where there was a great central point for sacrifices for the neighbors, there might well be set up a general record of sacrifices to be made, including other places than this. It may be that duplicates of this *stele* were set up at other places near by. Would that we had found the heading!

It is true that our *stele* does not even name Hecale, but we have only a part of the original bulk of the inscription, and it must, I think, be conceded that Milchhöfer's identification has gained greatly by our discovery of three more reliefs<sup>24</sup> in addition to the two which he had already found at the same place.

Besides, this place, in spite of the objections of Loeper (*l. c.*), is the natural last halting-place on the direct road from Athens to Marathon, the natural scene of Theseus' taking his last refreshment from the nymph Hecale before descending into the plain to meet the Marathonian bull.<sup>25</sup>

If this identification be accepted, we get a very natural explanation of the Heroine who is so often referred to in the inscription. She might well be Hecale. The Hero without an epithet might then be Theseus. If, however, we seek our hero in the Marathonian plain, we are embarrassed by the multitude of candidates. The eponymous hero Marathon, Heracles, Echetlaeus, or even others of the Marathonomachoi, might claim the honor.<sup>26</sup>

<sup>23</sup> For *αι* used as a dative ending along with *ωι*, see CAUER, *Delectus*, No. 138, line 16: *ἐπὶ Κηναίωι ἐν τῷι λεπῷι*. This is, to be sure, not Attic, but Eubœan. But see MEISTERHANS, *Gram. Att. Inschr.*, § 21, 11. In regard to the place, it is striking that at Trikorýnthos, the especial place of refuge for the Heracleidae (DIOD. SIC., iv. 57), Hera, the great enemy of Heracles, should be worshipped. The reconciliation must have been complete.

<sup>24</sup> One of the reliefs has a group that might be considered to be Hecale welcoming Theseus. From the joined hands of the two larger figures seems to proceed downward something like a club, while a smaller figure of an adorante stands by. We noticed the club before we thought of this application of the relief.

<sup>25</sup> PLUT., *Thes.* XIV.

<sup>26</sup> PAUS., I, 32, 4, 5.

We need exercise no violence to exclude this inscription from a Marathonian *provenance*, for if it comes from Marathon it is an important document in the somewhat obscure history of the Tetrapolis. Of considerable interest in this connection is the allusion in line 39 to Euboulus as archon for the inhabitants of the Tetrapolis. This corroborates the inference drawn by Lolling from an inscription found at Marathon, and published in the *Mittheilungen* for 1878, p. 259 ff. From the fact that a certain Lysanias of *Trikorynthos* is there spoken of as archon for the Tetrapolis, Lolling concludes that an organization of these four demes was kept up for religious purposes long after the merging of all old independent communities into a general state.<sup>27</sup>

This leads us to the question of the date of our inscription. When we came, in our first attempts at reading the stone, to this mention of the archonship of Euboulus, we thought we had a reference to the well known Attic archon and a fixed date, 345-44 B. C. We were quite as much surprised as gratified at this, for the other *indicia* seemed to point to an earlier date. It was only by supposing language to be more conservative in a rural district than at Athens that we could reconcile these with so late a date. It was not so much the particular forms of the letters that led us to the impression that the stone belonged to the first half of the fourth century as the general appearance and the orthography. Μ and Ξ, with their outside bars oblique rather than perpendicular and horizontal, are less significant than the small ο and the Ν with its bottom angle not coming quite down to the lower level of the line. These all, however, and the absence of ornamentation, point to an early date, to which the absence of *stoichedon* writing is no objection.

But more specific is the testimony of the orthography. The genitives in the second declension generally end in ο, although we have *Μειδύλου* in line 49 and *]μενου* in line 25.<sup>28</sup> We have also *χὼς* for *χοῦς* in 45 and 50. In 52 *]ολει* is probably for *Βουλεῖ* or *Εὐβουλεῖ*. *Κοροτρόφος* is used six times, while the form

<sup>27</sup> He also adduces *CIA.* II, 602, 603 as evidence of a similar organization for the Mesogaea.

<sup>28</sup> *ἐνιαυτοῦ*, in line 14, looks like the stonecutter's error for *ἐνιαυτόν*, as *ἐκαστον* precedes. *-ου* in 22 is not quite sure; but a genitive here would match an apparent gen. pl. *-ων* in 28.

Κουροτρόφος is used only twice. This indicates a date before rather than after 360 B. C.<sup>29</sup> The *ου* in *κύνουσα*, as well as the inconsistency in *Κουροτρόφος*, might modify the certainty of this judgment somewhat.

The genuine diphthong *ου* appears also as *ο* in *βὸς*, which is used five times, while *βοῦς* appears only four times. This phenomenon is noted as occurring in many cases during 440–357 B. C.<sup>30</sup>

The following is a list of objects for which money is expended, and the various sums :

*αἶξ*. Δ††  
*βὸς*. }  
*βοῦς*. } Π ΔΔΔΔ  
*βοῦς κύνουσα*. Π ΔΔΔΔ  
*κριός*. Δ††  
*οἶς*. Δ†† and Δ†  
*οἶς κύνουσα*. ΔΠ† and ΔΠ||  
*τράγος παμμέλας*. ΔΠ  
*ῖς κύνουσα*. ΔΔ  
*χοῖρος*. †††  
*θήλεα* ? Δ†  
*ἀλφίτων ἐκτεῦς*. ||||  
*οἶνο χῶς*. No charge.  
*τράπεζα*. †  
*ιερώσυνα*. † to Π†††C  
*φρέατος*. Π†  
*Δαφνηφόροις*. Π††  
*τὰ ἀραῖα*. No charge.  
*σπυλία*. ΔΔΔΔ

The offerings are for the most part the usual sacrificial animals, the most common being the sheep, which occurs thirty-one times; and in one case (line 36) three sheep are offered at once. Besides this, the ram is mentioned six times, and once, in line 27, is followed by *θήλεα*<sup>31</sup> instead of the ordinary word *οἶς*. This makes of sheep, male and female, thirty-eight examples.

<sup>29</sup> MEISTERHANS, *Gram. Att. Inschr.*, p. 21, § 11 (c.), 20.

<sup>30</sup> *Ibid.*, p. 49, § 20, 2.

<sup>31</sup> For the form with *ε* instead of *ει*, see MEISTERHANS, *Gram. Att. Inschr.*, p. 31, § 15, 11. The reading is not quite certain. There is hardly room, however, for *ει*.

The next most frequent offering is the pig, mentioned nine times, once, in line 44, three in a single offering. A sow with young is mentioned three times. Next in order of frequency come kine. In most cases we cannot tell whether cows or oxen are meant. Kine are mentioned nine times, including one instance, line 9, of a cow with calf. Next comes the goat, with six cases, and in line 18 an all-black he-goat. The divinity here proposed in the restoration, Ge, is more or less chthonic, and so corresponds well to the black victim. Of more unusual offerings we have τὰ ὥραια, the fruits of the season, with no price given, as if it were a trifle, perhaps, like the χῶς of wine, for which also no price is given. An offering must indeed be of very small value to have the price omitted on this score, when the peck of barley at four obols was recorded. Comparable with τὰ ὥραια is the phrase in Dittenberger, *Sylloge*, No. 377, line 15: ἄλλα ἀπάργματα ὧν αἱ ὄραι φέρουσιν. Cf. also, *CIA.* II, 1055, line 8, ἐκ τῶν ὥραιων, and 1056.

A table is mentioned several times, but not in connection with, any greater divinity, unless Κουροτρόφος be such, but only with heroes and the *Tritopatres*. In one case, line 53, it is all that the *Tritopatres* get. This sacrificial table is often mentioned in inscriptions.<sup>32</sup>

In *CIA.* II, 836, frags. a and b, line 23, among gifts to Asclepius, mention is made of τὴν ἀνάθεσιν καὶ τὴν ποίησιν τῆς τραπέζης. But that so many tables are mentioned in our inscription is a little surprising.

The peck of barley, which is mentioned twice, is doubtless the barley thrown upon the victims from the time of Homer down.

Ἱερώσυνα is used twenty times, always after the mention of the offering, but by no means after every sacrifice. The price attached to it varies from one drachma, lines 46, 50, up to seven drachmas one obol and a half, line 22. The word is generally understood to designate the priests' perquisites.<sup>33</sup> It is worth noting that the

<sup>32</sup> *Jour. of Hell. Stud.*, IX, p. 334, lines 9 and 10; *CIA.* I, 4, lines 19 and 20; II, 631, several times.

<sup>33</sup> BOECKH-FRAENKEL, *Staatshaushaltung*, II, p. 108. It is one feature of the inscription which makes it look more like an account than like a calendar, that these perquisites should be priced so exactly.

amount bears no relation to the size of the offering. The two highest prices, in lines 21 and 22, are paid when only a sheep is sacrificed. In line 46, with the same sacrifice, go *ιερώσυνα* of only one drachma. To be sure the largest offering (in line 36) to Athene Hellotis, of an ox, three sheep and a pig, carries with it large *ιερώσυνα* of at least six drachmas. More may follow, but the stone is here worn away.

The inscription mentions no large sacrifices like hecatombs, and in spite of the frequent mention of *ιερώσυνα*, there is no mention of a priest. The only person spoken of as sacrificing is the demarch of the Marathonians.

The syntax and signification of *φρέατος*, line 52, to which a price of six drachmas is attached, is not clear. Whether it refers to a sacrificial pit or water privileges I must leave doubtful. It is the only case of a priced object coming after *ιερώσυνα*. The greatest puzzle of all, however, is the word *σπυλια*, or possibly *σπυδια*, line 10. Whether it be a neut. pl. or fem. sing. is doubtful. If the latter, it must be an expensive object, for it costs forty drachmas.

There is no plan in the distribution of the gender of the victims in this calendar. Zeus (*ἵπματος* and *ἀνθαλεύς*), Iolaüs, Hero Pheraeus, Hero by the Hellotion and Hyttenius all receive a sheep,<sup>34</sup> while Achaea, Cora and Ge have rams. A goat, in lines 34 and 50, and a sow with pigs, in 43, apparently go to some masculine divinity. Thus even the cautious statement made in Müller, *Handbuch*, v. 3, pp. 103–104, that at least Zeus and the heroes always received male offerings, is not here borne out.

The sacrifice of animals with young is quite a feature of the list. We have *ἡς κύουσα* three times, *οἷς κύουσα* twice, and once *βοῦς κύουσα*. The latter is assessed at the same price as *βοῦς*. An *ἡς κύουσα* is naturally priced higher than a pig. The latter is always three drachmas, while the former is twenty drachmas every time that its price can be made out. This might be due simply to the larger size of the sow. But in *οἷς κύουσα* we have a clear case of a high price on account of this condition of the animal—sixteen and seventeen drachmas against eleven and

<sup>34</sup> *οἷς* is not here masc., as in Cos Calendar, *Jour. of Hell. Stud.*, II, p. 335, line 61, *οἷς τέλειος*. *κρίος* is used in our inscription for the male.



twelve for an ordinary sheep. The sacrifice of animals with young is not, however, peculiar to our calendar. It is mentioned in both the Cos<sup>35</sup> and the Myconus<sup>36</sup> calendars.

But we have already approached the subject of prices, which certainly claims attention in connection with this inscription. Perhaps the *hekteus* of barley is the best point to begin with, since bread is the staff of life. This costs four obols, about twelve cents, for a peck. In *CIA.* II, 631, a half *hekteus* of wheat costs three obols, and in *Inscr. Brit. Mus.*, I, 73, half that quantity, or two *choinikes*, costs the same. Our barley is then quite cheap, although a given quantity of wheat ought, of course, to be worth more than the same quantity of barley.

A pig for three drachmas, or about fifty cents, seems cheap. But this is the same price as that mentioned in *Ar., Peace*, 374, during the Peloponnesian War, when prices might naturally be higher than usual. On the other hand, at Delos, at about the beginning of the second century B. C., a pig is put down at from four drachmas to four drachmas and five obols.<sup>37</sup> But at Delos, the supply being limited, the price would for that reason alone run much higher than in a farming district on the mainland.

It is laid down as a general rule by Boeckh that, with all the variation in price, the ratio of price in sheep and oxen was as one to five; a sheep in Athens, in its blooming period, varying from ten to twenty drachmas, and an ox from fifty to a hundred. Our list gives some interesting information on this point. The prevailing price of a sheep is twelve drachmas, although in at least nine cases it is eleven drachmas.<sup>38</sup> We have already noticed the especial case of the *οἷς κύουσα*. Rams and goats are always twelve drachmas, while the all-black ram runs up to fifteen drachmas.<sup>39</sup> The ratio of prices given by Boeckh does not hold here.

<sup>35</sup> *J. H. S.*, IX, p. 328, line 2, *δὲς κύουσα*; p. 335, lines 57 and 62, *δὲς κύουσα*.

<sup>36</sup> *DITT. Syll.*, No. 373, line 13, *ὅς ἐγκύμων*. Cf. also No. 388, line 69, *ὅν περὶ τροκά*.

<sup>37</sup> *Bull. Cor. Hell.*, VI, p. 22, line 180 ff. BOECKH-FRÄNKEL, *Staatshaushaltung*, I, p. 94. The judgment is based on *Plut. Solon*, 23.

<sup>38</sup> The Heroine never gets a sheep of the higher price, although the Heroes do.

<sup>39</sup> As a comparison of ancient prices with modern is always interesting, I may here record that a peasant brought a goat of average size to the excavations, butchered it, and retailed it to our workmen, getting for the whole 19.50 drachmas. This, at the present depreciated rate of paper money, would make about eleven silver drachmas, which is about the same as eleven ancient drachmas.

The price of a cow or ox is too high, ninety drachmas; except in one case, line 8, where it seems to be a hundred; but the reading is doubtful, because the stone looks as if it had been subjected here to erasure or change. But, after all, the kine are not exorbitantly dear, as will appear by a comparison with some other prices.

*CIA.* I, 188 (410 B. C.), speaks of a hecatomb in the second prytany as costing 5114 drachmas, which, if the hecatomb consisted of a hundred cows, as is assumed by Boeckh<sup>40</sup> and Rhangabé,<sup>41</sup> makes about fifty-one drachmas a head. In *CIA.* II, 163 (406 B. C.), the inscription discussed by Rhangabé (*l. c.*), the price is even less, for the hecatomb costs 41 minæ, and as there is some money left over, the price would be even less than 41 drachmas.

In the Sandwich marble, *CIA.* II, 814a, line 35, the price is not dependent on any such interpretation of the word hecatomb, and is given at 8414 drachmas for 109 oxen, or about 77 drachmas a head. As this is about contemporary with our inscription, *i. e.*, about 375 B. C., it is the best one for comparison, except that as it concerns Delos it might be regarded as giving figures above the usual price. But we see that it gives figures lower than ours. It may also be regarded as harmonizing fairly well with the earlier and lower figures from Athens, on the consideration that these are the figures for oxen, while Athene's hecatomb would naturally consist of cows.<sup>42</sup> In the Cos Calendar,<sup>43</sup> too, it is specified that the heifer for Hera must not be of less value than 50 drachmas.

Thus far our kine would seem to be high-priced, if they are cows, and even if they are oxen. But there are records of still higher prices. In the inscription in *Bull. Corr. Hell.*, VI, p. 26, line 219 (at Delos, 180 B. C.), an ox costs 100 drachmas. In *CIG.* 1688, a prize ox at Delphi costs 300 drachmas. In *Eph. Arch.*, 1883, plate 11, line 77 (at Eleusis, about 330 B. C.), an ox is put down at 400 drachmas. In *CIA.* II, 545, line 32, an ox, as an offering to a hero, costs 100 Aeginetan Staters, which Boeckh reckons at 300 Attic drachmas.<sup>44</sup> Though some of these cows

<sup>40</sup> *CIG.* I, 147.

<sup>41</sup> *Antiq. Hell.*, II, p. 441.

<sup>42</sup> Müller, *Handbuch*, v, 3, p. 104.

<sup>43</sup> *Jour. of Hell. Stud.*, IX, p. 328, line 5.

<sup>44</sup> *Staatshaushaltung*, I, p. 94.

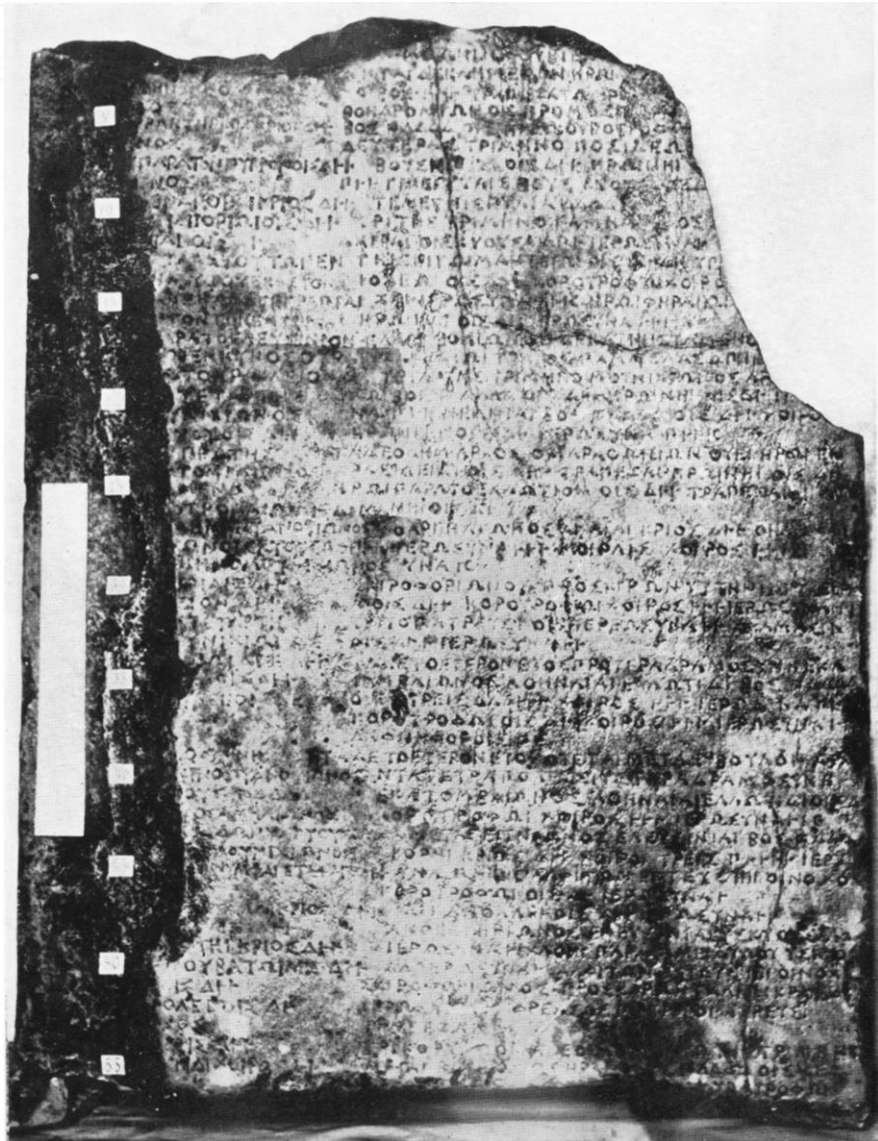
may be accounted for on the ground of stringency arising from the times or the locality, they make our newly-found figures for kine, if rather high, at least not exorbitant.<sup>45</sup>

Other points of interest will occur to one and another reader, but with the remarks already made, and with thanks to T. W. Heermance, a member of the School, who has worked out with me from beginning to end the somewhat difficult reading of the stone, and to Dr. Wilhelm for important suggestions, I leave the inscription to those interested in such matters for further restoration and comment.

RUFUS B. RICHARDSON.

American School at Athens,  
March, 1895.

<sup>45</sup> It is possible that all our cases are either of oxen, or cows with calf, but the delivery of proof to that effect is impossible.



A SACRIFICIAL CALENDAR FROM THE ATTIC EPAKRIA.